തിരുപ്പുവാരത്തിന്റെ പട്ടയക്കാര്യം കുറച്ചിട്ടുള്ള വ്യത്യാസത്തെ ശരിപ്പെടുത്തണമെന്ന ആർഡർ ഉണ്ടായിരുന്നു. അതിനെ സംബന്ധിച്ച് ഒരു ജി. ഒ. ഉണ്ടെന്നാണ് എന്റെ ഓർമ്മ. അങ്ങിനെ ഇല്ലെങ്കിൽ അതിനെപ്പറ്റി ഉത്തരവുകൊടുക്കാം.

സ്കൂളിനെസംബന്ധിച്ചു പ്രസ്താവിച്ചിട്ടുള്ള സംഗതികളെപ്പറ്റി ഒരു റിപ്പോർട്ട് വരുത്തിയശേഷം ആലോചിക്കാം.

MEMBER: ഞങ്ങളുടെ സമുദായത്തിൽ നിന്നും തന്നെ ഒരു ഹെഡ്മാസ്റ്ററെ ആ സ്കൂളിൽ നിയമിച്ചുതരണം.

DEWAN: നിങ്ങളുടെ പ്രധാനസങ്കടം സ്പെഷ്യൽ സ്കൂളിൽ മലയാള ബ്രാഹ്മണരും മറുബ്രാഹ്മണരും പഠിക്കുന്നു എന്നാണ്. മലയാള ബ്രാഹ്മണരല്ലാതെയുള്ള മറുബ്രാഹ്മണരും പഠിക്കുന്നതിൽ എന്താണ് നിങ്ങൾക്കു ഇത്ര വൈഷമ്യം?

MEMBER;അതിൽ യാതൊരു വിഷമവുമില്ല.

DEWAN: പ്രത്യേകം ഒരുസ്കൂൾ ഒരു സമുദായത്തിനു വേണമെന്നു പറയുന്നതു തന്നെ ഇക്കാലത്തെ സ്ഥിതിക്കു ശരിയാണോ എന്നു എനിക്കു സംശയമുണ്ട്

MEMBER: അങ്ങിനെയാണെങ്കിൽ പ്രത്യേകം സ്കൂൾവേണ്ട.

DEWAN; ഇന്നത്തേനിലയ്ക്ക് അവരുടെ വിദ്യാഭ്യാസം മുന്നോട്ടു പോകട്ടെ എന്നുദ്ദേശിച്ചാണ് ഗവൺമെൻറു അതിൽ കൈവയ്ക്കാത്തതു. അവിടെ വേദം പഠിപ്പിക്കുന്നുണ്ടോ?

MEMBER: വേദം പഠിക്കുന്നതിനു രണ്ടുപേർഉണ്ട്.

DEWAN: മലയാള ബ്രാഹ്മണരിൽ വേദം പഠിപ്പിക്കുന്നതിനു ആളുണ്ടെങ്കിൽ അവരുടെ കാലിഫിക്കേഷനെപ്പറ്റി എഴുതി ചോദിക്കാം.

(In regard to the High Court decision relating to Tiruppuvaram, the Head Sirkar Vakil will be consulted and necessary action taken. I believe there is a G. O. regarding the making up of the deficiency in the Tiruppuvaram ; and if there is not, steps will be taken to issue one. A report will be called for on your representation regarding the special school and necessary action taken. There is no objection to other Brahmins besides Malayala Brahmins studying in the school, for at the present day even the need for special schools is being questioned. If qualified Malayalam Brahmin Veda teachers are available enquiries will be made.)

146. Inequalities and disabilities of the Ezhavas.

Mr. K. BALAKRISHNAN (*Nominated*) said that all public roads, wells, tanks and *satrams* should be made available for use by all the subjects of Her Highness the Maha Rani Regent, irrespective of caste

or creed. The disabilities of the Ezhavas and others in that matter should be removed. The nearness of the roads, wells, etc., to temples should no longer be urged as an excuse.

The subject had been represented in the Assembly ever since its establishment. It was a matter of elementary civic rights and as long as those rights were not conceded to the Ezhavas they were not able to work for the progress of the community in other directions. The slur of untouchability wounded the self-respect of the community.

In Makaram 1105, a resolution was moved in the Legislative Council that all disabilities of non-caste Hindus in regard to the use of public roads should be removed. The resolution was opposed by the Government alone, while the Namputiries, the Kshatriyas and the Nairs supported it. Government, however, accepted the principle of the resolution. But the principle was not yet enforced. The recent *Namputiri Yogakshema Mahasabha* held at Guruvayoor and the *Nair Mahasabha* held at Changanacherry passed resolutions supporting the claims of the Ezhavas and others in that matter. Despite such public support and the acceptance of the principle by the Government, they were, as shown by their attitude at Suchindram, still opposing the exercise of those rights by the non-caste Hindus. It might therefore be said with justification that it was the Government who maintained caste and caste restrictions.

Ezhavas using public roads adjoining temples and *agraharams* were often attacked by certain rowdies who called themselves members of the high castes and Government did not deal severely with them. If it were definitely laid down that in such cases Government would not support caste Hindus, the non-caste Hindus would not be so treated. Till the persons who were aggrieved secured a decision in their favour from a court of law, it was the duty of the Government to help them to exercise their rights.

Tradition and precedent, when they militated against reason, conscience and social justice, should be regarded as valueless. In spite of tradition, the Shertallai *pooram*, the Devadasi system and animal sacrifice were all prohibited. Even so, untouchability should be abolished by Government

The Devaswom authorities were depriving the Ezhavas of even the rights which they possessed formerly. The Kannamangalathu temple had been neglected for several years and the inhabitants of the locality had a right of way along the temple grounds. But the way was, of late, barred to the great inconvenience of the Ezhavas and the Pulayas. The way should be left open as before.

For the advancement of a community and the removal of its disabilities, it was necessary to have many of its members in the public service. The paucity of Ezhava officers in the several departments was to be explained by the fact that the Ezhavas, for several years, were denied admission to schools. It was often said on behalf of the Gov-

Government that more appointments were not given to Ezhavas on account of the paucity of educated men in the community. There were about 24 Law graduates and about 150 graduates in Arts and Science who were ready to accept appointments in public service. They should not be denied opportunities for the exercise of their talents.

The Dewan's Opening Address referred to the appointment of a committee to submit proposals for the equitable distribution of appointments among the various communities. The committee and the Government should bear in mind that for years together the Ezhavas had no admission to the schools maintained out of public funds.

In the previous session of the Assembly, the President said that the Ezhavas would be given special concessions in the matter of appointments and that necessary circulars would be issued to heads of departments. In the time of Dewan Mr. Rajagopalachari, such orders were enforced. But later on, when the Ezhavas represented their grievances they were sent away with promises of special consideration without any idea of carrying them out in practice. The High Court had decided that appointments should be made in cyclic order according to communities. The Government also should adopt the same principle and at least one-fourth of the appointments should be given to the Ezhavas. Accepting that principle, the Chief Secretary to Government had recently made four appointments in the Huzur Office. It was hoped that the practice would always be followed.

Ezhavas should be more liberally appointed as Tahsildars, Police Inspectors, Official Receivers, Excise Inspectors and Sub-Registrars. Some of the higher appointments in the Judicial, Land Revenue and Excise Departments should be given to Ezhavas.

The Ezhavas formed one-sixth of the entire population. But their representation in local bodies and representative institutions was not even one-tenth. As long as elections for the Legislative Council were conducted according to the present rules, Ezhavas had no chance of being returned as members. Hence the Government made it a point to nominate two Ezhava members. The interests of the community were not safe in the hands of such nominated members. The Ezhavas should therefore be given the right to elect such of them as commanded the respect and confidence of the community in general. Special constituencies should be created for the purpose. In British India, such special constituencies existed in every province. Considering the number of Ezhava voters, the community had a right to send four or five members to the Council. Hence there should be a corresponding number of Ezhava constituencies.

DEWAN'S REPLY: Mr. Balakrishnan, in your summary of representations, you have taken up five points in which you want Government to accept your suggestions. With regard to the last suggestion, namely, the institution of separate constituencies for your community, that is a serious matter of policy. All I can say now is that it will also be taken into consideration when the electoral rules are revised.

As regards the entertainment in large numbers of qualified Ezhavas in public service, as you yourself said, Government propose to appoint a committee to consider the whole question and formulate proposals whereby recruitment to the services would be effected without giving room to perpetual complaints from one side or the other.

I would just refer to another of your suggestions. You say that, because members of your community for some time past had not the same opportunities for education as others, there must be no entertainment of other communities in the Government service for some time to come. I do not say that you advocate it, but you state that is the proper thing to do. On that I must say that Government have not accepted that as the basis of their policy in regard to recruitment into the services. I do not think that it is possible to accept such a policy. It will be reasonable perhaps to say that in those circumstances a particular community should have a particular weightage allowed. That is the most that can ever be put forward. To that extent Government have also in the past been trying to meet the demands of the several communities which have lacked representation.

I do not wish to say anything about proportional representation of the communities in the service, because the committee the Government propose to appoint will consider such questions.

Then you refer also to the disabilities of your community in the matter of roads and public institutions. As I said in reply to the representation of Srimathi Meenakshi, the number of such institutions which are blocked to any particular subject of Her Highness the Maha Rani Regent is negligible, almost nil; and as was said at the meeting of the Council in which this subject came up for consideration, each of these cases would have to be dealt with individually on its own merits and as far as possible the obstacles would be tried to be removed.

In social questions, everybody is entitled to put forward his opinion. He may be in a minority of one, but the majority of 99 have no right to impose its opinion on the one dissentient. I do not think also that anybody is justified in questioning the *bona fides* of the opinion which another person expresses. What at any particular stage is legal and what illegal depends upon several considerations and I am not prepared to go into a discussion of these matters with you here. All that I wish to say on behalf of Government is that it is the declared policy of Government as far as possible in the present state of society to remove all obstacles to the admission of all people of Travancore without any distinction into all kinds of public roads and public institutions.

The Assembly adjourned at 5 P. M. to meet again at 11-30 A. M. on Wednesday, the 11th March 1931.